

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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God Answers Prayer for Material Needs

By Dr. Charles A. Blanchard
First President of Wheaton College, Wheaton, Illinois

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? ... for your heavenly Father knoweth that ye have need of all these things."—Matt. 6:30,32.

It is one of the sad facts connected with our Christian lives that we so slowly come to comprehend and appreciate our relations to God and the privileges resulting therefrom.

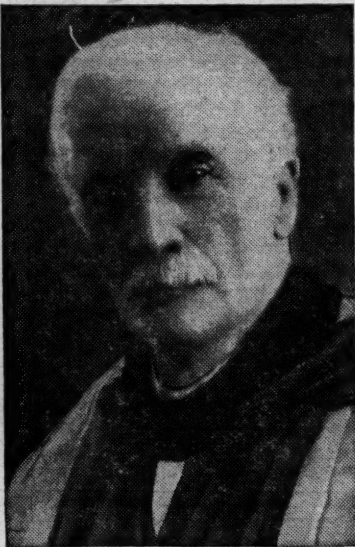
The Whole of Our Life of Interest to God

I desire to repeat here a commonplace which is very important to the spiritual lives of men, especially to the prayer lives of men. The truth upon which I am dwelling in mind is this: That there is no part of our lives which is a matter of indifference to God.

I heard not long since a man say that it was an insult to God to ask for a temporal blessing. If he is right, why did the Lord Jesus Christ tell us to say, "Give us this day our daily bread" (Matt. 6:11). Evidently my friend was mistaken. In his eagerness to impress certain truth he discredited another truth which is important, if not equally important. The fact is God made us as we are—complex beings, not simple, consisting of a single element. We have bodies as well as souls. We can suffer under a bruise or a cut as well as under a mistake or a sin. We can enjoy the fragrance of a clover field or a rose garden as truly as we can the thought of a kind action received or done. It is true that the pain and the gladness differ. I am not saying that they are just alike.

I am saying that they are real. The fact that they differ proves the complexity of our being. The fact that they are real shows that God must be interested in them both. Now, God answers prayer because He is interested in us, just as He has made us. How pitiful, how absurd it would be if God should make men complex beings and then be interested in only one side of their existence,—if God should make men so that they need bread and water, and then provide for them nothing but air

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Dr. Charles Blanchard

"Arizona Baptist Beacon" Says "Baptists Don't Even Rate"

By the Editor

THE SWORD OF THE LORD is an interdenominational or undenominational Christian weekly, but we feel accountable to encourage everywhere New Testament simplicity in doctrine and practice in the churches. Hence we believe there is a lesson for all denominational groups and for Bible-believing churches and Christians everywhere in the small support Southern Baptists give to their

own Co-operative Program, which is so rigidly insisted upon and yet obviously does not have the enthusiastic and sacrificial support of eight million Southern Baptist people and their pastors.

On this matter, we quote an editorial in the *Arizona Baptist Beacon* for November 24, 1955, headline and all.

"Baptists Don't Even Rate"

"Baptists do not have anything to brag about when it comes to the financial support of their churches, their institutions and work of missions. In the latest report on the 15 denominations reporting the highest per member gift for all purposes, neither the Southern Baptist nor the American Baptists are listed.

"The highest per capita gift for all purposes was attained by the Wesleyan Methodists with \$176.91. The lowest of the 15 was the United Evangelical Lutheran with \$64.86 per member.

"Of the 49 denominations reporting their per capita gift for 1944, only seven were lower than the Southern Baptists. That puts us in 42nd place. There is nothing much in that to be proud about.

"The average per capita gift of all denominations for all causes was \$48.81 while the Southern Baptist average was only \$42.17. Again, we find nothing to brag about when we learn that the average Wesleyan Methodist gave \$176.91, the Seventh-day Adventist

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Tears Gone Forever!

By Dr. Lee Roberson
Pastor, Highland Park Baptist Church
President, Tennessee Temple Schools
Chattanooga, Tennessee

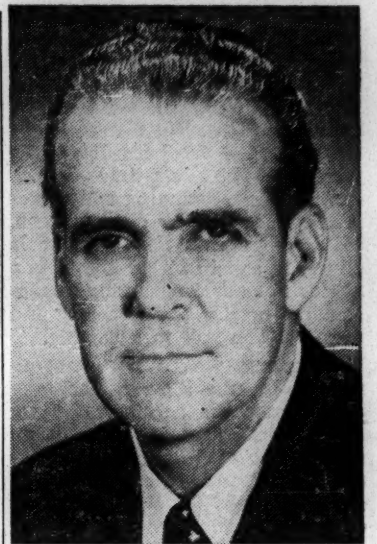
"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

The Word of God tells us of the day when tears shall be gone forever. Until we come to that day we move through this world in the midst of tears.

Let us not laugh or scoff at the man who cries. Some of the world's greatest people have been people of tears. Such an one was Gladstone of England. He was a

man of great mental power, of strong physical physique, and of great religious experience. But we are told that one of the most marked things about Mr. Gladstone was his crying. It was said by those who were associated with him in the cabinet, that often as they would sit together around the table and meditate on England's national problems, he would drop his head and take his handkerchief and wipe the tears from his eyes.

On one occasion, as Mr. Gladstone approached the House of Parliament, when he was Prime Minister,—he was seen to stop at the front door and talk with a street sweeper who had been engaged in that business at the same place for a number of years. He was quite an old man.



Dr. Lee Roberson

As Gladstone stood there talking, he learned of the death of this man's wife. As the street sweeper told him of her splendid and beautiful career, and how she had helped him in his hard struggle, the great statesman took his handkerchief out and wept like a child. This was not a sign of weakness. This was a sign of strength.

It was Henry Ward Beecher who said, "I never knew but two men who boasted that so far as they knew, they had never shed a tear. And I watched the careers of those two men, and one of

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The Assurance of Personal Salvation

By Rev. E. C. Sheehan, Pastor
Mikado Baptist Church, 4092 Mikado Avenue, Macon, Georgia

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee."—Job 42:5.

Hell will be a place of unfulfilled hopes and blighting disappointments for millions of the human race, for there are many who are expecting to go to Heaven who will awake in the awful pangs of eternal fire. What holy heart-searching this should cause men to do in the light of the Word of God! The Lord Jesus Christ gave solemn warning concerning those who had false hopes of Heaven as He closed the Sermon on the Mount:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in

thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:22, 23.

Let me stop here to ask you now: Do you know that you are saved? When you come to die, it may be too late to discover your error.

I can never forget a very wealthy old man in our city, a very noted philanthropist and religious leader. I went to see him on his death-bed and sought to point him to the Saviour of sinners. His only plea was that he was an officer in a certain church and that he had given large sums of money; but he had no assurance of salvation or any personal knowledge of the Lord Jesus Christ. There are multitudes just like this man, depending on a second-hand, or mediated, experience instead of being able to say, "This one thing I know."

How Blessed to Preach the Word

Our text suggests, first, the blessedness of men who interpret the Word of God. Job said, "I have heard of thee by the hearing of the ear." Paul declares in Romans 10:17, "Faith cometh by hearing, and hearing by the Word of God." How gracious is our God in providing messengers of His glorious grace! How faithful ought we to be in this holy

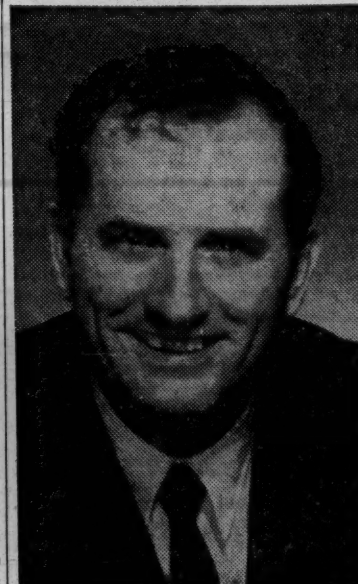
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Prescription for Revival

I can give you a prescription that will bring a revival to any church or community or any city on earth. The prescription is as follows: First, let a few Christians (they need not be many) get thoroughly right with God themselves. THIS IS THE PRIME ESSENTIAL! If this is not done, the rest that I am to say will come to nothing. Second, let them bind themselves together to pray for a revival until God opens the heavens and comes down. Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; and IT CANNOT FAIL!

—R. A. Torrey



Rev. E. C. Sheehan

Churches Observe Feb. 5 As "Sword Sunday"

Free Samples, Subscription Envelopes, Special Group Rate If Your Church Will:

1. Have Four-Minute Talk in Main Service on THE SWORD OF THE LORD and Why Christians Need It
2. Give Every Family Present a Sample Copy
3. Appoint One Person to Accept Subscriptions in the Service or After

By the Editor

February 5 has been set as "Sword of the Lord Sunday" and will be so observed, we trust, in many churches. We frankly want the friends of the Lord Jesus, the friends of the old-time Gospel, friends of soul winning and therefore of THE SWORD OF THE LORD, to take THE SWORD to their churches and in either the eleven o'clock or evening service to present the matter to the people and urge all who will to subscribe.

Of course we do not want to monopolize the service, nor take away from the sermon. But we believe that a pastor or in some cases some well-informed laymen could wisely take three or four or five minutes to show a copy of THE SWORD OF THE LORD, tell about its sermons, its answers to Bible questions, its reports on revival, its Youth's Corner, the crossword puzzles for everybody, etc., and tell people why they need this Christian paper in the home. It need not take long, but it ought to be done publicly and heartily in one of the two principal services of the day. And it ought to be done by the pastor or some responsible and trusted Christian, and done for Jesus' sake and the good that will result.

This is what churches are for—getting out the Gospel, and THE SWORD OF THE LORD is for the churches and everywhere it goes it strengthens the hand of godly, Bible-believing pastors and sound churches. It teaches Christians to give, to pray, to win souls, to be loyal to godly leadership. It will be a blessing to the church and the church membership. It will result in more spiritual Christians, more liberal givers, and better soul winners.

But besides that, it is a way of getting out the Gospel to others, and we feel that every person who is out-and-out for the old-time Christian religion, for the fundamentals of the Christian faith, for the Gospel preached without apology and in the power of the Holy Spirit—those should help get THE SWORD OF THE LORD into the homes and hearts of the people for Jesus' sake.

What Churches Should Observe "Sword Sunday"?

Who should observe "Sword Sunday"? Every pastor who has preached a sermon based on an outline or suggestion which he

found in THE SWORD OF THE LORD we think should help pay his debt, for Jesus' sake, by boosting THE SWORD OF THE LORD in his church. We think every church which has some members who have been stirred to soul winning by THE SWORD OF THE LORD or the Sword books ought to co-operate in this matter of spreading THE SWORD and have a "Sword Sunday," if possible.

Every church and pastor that is interested in the spread of the Gospel around the world, and who appreciates the way that souls are being saved in 21 foreign countries and in America through our literature, should boost THE SWORD as a great mission enterprise with the blessing of God upon it.

Every pastor and every church which is grateful that THE SWORD sends out solemn instruction and clear warning against heresies, false doctrines, modernism and sin should have a "SWORD OF THE LORD Sunday."

Here is a good Scripture for Sword readers to take to heart: "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). The word *communicate* here means to share. Everyone who is taught in the Word of God ought to share the burden of the one who does the teaching. The tens of thousands of homes are under a solemn obligation, and under the clear command of God to share in the burden of THE SWORD OF THE LORD. They have been taught by THE SWORD. They have been spiritually fed and helped. Thus they owe it to God and owe it to the duties of brotherly love and loyalty and co-operation to help us get out the Gospel.

Please, brother pastor, will you fill out the blank or write us at once saying how many sample copies you wish, how many subscription envelopes, and saying that you will see that there is a four-minute talk about THE SWORD OF THE LORD and that you will appoint someone to accept subscriptions either during the service or after the service. Deacon, teacher, lay Christian, we suggest that you talk to your good pastor about this matter.

What We Ask Is Simple and Easy

We do not ask that the church take a collection for THE SWORD

The Importance of Reading Good Sermons

By Evangelist Robert L. Sumner, Editorial Assistant

"Till I come, give attendance to reading, to exhortation, to doctrine."—1 Tim. 4:13.

No one can read too many *good* sermons!

Dr. W. B. Riley, one of the greatest preachers on the North American continent in his day, recommended to his ministerial students that they give their hearts and minds the benefit of at least one good sermon a day. I suppose he tried to do the same.

Dr. B. H. Carroll, founder of Southwestern Baptist Theological Seminary and one of the southwest's most famous preachers, declared that he had averaged for several years reading about 500 pages every day. Small wonder that he towered head and shoulders intellectually above his contemporaries or that every message he preached was a masterpiece of fresh thought like "apples of gold in pictures of silver" (Prov. 25:11).

The mind needs to be fed daily with good food just as the body does, and pity the poor preacher or layman who lets his starve to death.

Sir William Congreve, the inventor, advised,

"Read, read, sirrah, and refine your appetite; learn to live upon instructions; feast your mind, and mortify your flesh. Read, and take your nourishment in at your eyes, shut up your mouth, and chew the cud of understanding."

To this warm exhortation, so excellent as far as it goes, may I add the warning that "like begets like" and therefore the reading ought to be only the best! As a boy I recall learning the slogan, "Practice makes perfect and bad practice makes perfectly bad." The same is true with reading. Reading develops the mind, but bad reading perfects a poor mind and, hence, a poor life. Make sure that your reading is only of the best!

A good book of sermons has some advantages even over hearing the preacher in person. How grateful I am, personally, that while it was never my good fortune to sit in a congregation and hear "the great Charles," as Spurgeon was called by the common folk of London, I can go to my shelves on any occasion I so desire and take down a book of his masterful sermons and delight my heart and mind with his preaching. How cheated I would be if it were not possible to do so. The same is true of Moody, Torrey, Truett, Chapman, Scarborough, and a host of other pulpit giants of the past.

Actually good books of sermons are divinely appointed means of instruction for Christians. In Eph-

OF THE LORD. We are not here asking churches to make gifts to the SWORD (though some do so). We are simply asking that a very short part of the service be given to honor THE SWORD OF THE LORD, to introduce it to the people present, give out sample copies and give the people a chance to subscribe. We ask the following:

1. Let the pastor or some other trusted Christian give a little talk about THE SWORD, showing a copy, telling why it is a blessing, and announcing the reasonable special group price we will offer for those who observe "Sword Sunday," asking who will subscribe.

2. Order free sample copies enough to give them freely to every family present in the service. And see that they are given out to the people in one of the principal services of the Sunday.

3. Have the pastor or someone else in charge appoint a person to receive subscriptions either during the service or at the close of the service. We think the simplest way is simply to give out subscription envelopes to everybody who will take them, and let them fill them in, put in the money, and hand them to the representative appointed to send them to the Sword of the Lord.

If the church does not have a pastor, then the chairman of the deacons or elders, or some such officer may attend to the matter. More time is spent in announ-

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esians 4:11,12 we are told that our ascended Lord has given us apostles, prophets, evangelists, pastors and teachers "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Surely these gifts aimed at our edification can be manifested as clearly in print as they can in the pulpit! If there is any difference—and there is—the printed instruction must be the most profitable of the two since it can be meditated upon, read and reread, studied, and digested as the individual's capacity permits.

With preachers, good books of sermons are a proven medium for freshness and avoiding staleness in their preaching. A writer in the *Gospel Herald* expressed it:

"My mind is dull and uninspired. My thoughts run in the old familiar ruts. Trite platitudes and hashed-over formulas hold me in their bondage. I need new ideas, new truth, or at least I must see the old expressed in fresh forms. Where is the master who can lend his mind out to me? Bring me a book!"

"My soul is hibernating. Words I can say, but my heart is not in them. The things I know I have thought so often and said so many times that they have no power to warm me and to move me. I need someone to stab me wide awake, to stir the embers of my being. Bring me a book!"

"I am expected to teach and preach to others. Appointments come pressing upon me. Next Sunday treads upon last Sunday's heels. I want to have something to say. I don't want to have it said of my preaching, 'The hungry sheep look up but are not fed.' I need stimulation, growth, fresh material, effective ways of putting the truth. Bring me a book!"

"How long is it since I have read a book? How many did I read last year? Hurry! Bring me a book!"

Special Offer on Sermon Books in January!

To stimulate the reading of good books of sermons and because January is a slow month in our book selling business, we have decided to make a special bargain offer just on the sermon books we publish. Those already familiar with the policy of The Sword of the Lord Publishers are aware of the fact that we refuse to publish anything but the very best in sermon material. When you purchase our books you know that you are getting the best!

During the month of January only we will sell any of our books of sermons at the rate of \$5 for \$6 worth of books. In addition, during this month only and only on our sermon books, we will pay the postage. In other words, counting the 5% postage and handling savings, you will be saving \$1.30 on every \$6 worth of sermon books you buy from us this month. It certainly is not necessary to be Scotch to see the value of this offer. If you order \$12 worth of books you will pay only \$10, a saving of \$2.60, counting the postage and handling charge savings. If you order \$18 worth of sermon books you will get them for \$15 and save yourself \$2.90. There is no limit as to how many books you can buy at this bargain rate as long as you order \$6 worth for every \$1 you desire to save.

Here are the books of sermons on which we offer this special rate of \$6 worth for \$5, or \$12 worth for \$10 POSTAGE PAID.

BOOKS OF SERMONS BY JOHN R. RICE

The Scarlet Sin

You Corner

The Editor Answers Young People's Questions

Is sickness caused by an evil spirit?

It is true that sometimes, in the Bible, sickness was caused by demons. And we believe that sometimes insanity, and some other cases, are caused by evil spirits today. Certainly that is true in heathen countries. However, there is no indication in the Bible that all sickness is caused by evil spirits. At least no Christian has any disease except by God's permission, and sometimes one may be a good Christian and living a good life and pleasing the Lord, and yet be subject to sickness, because God knows that it is best,

How can we know it is God's will to heal?

I do not think one can instantly know the will of God always. Sometimes it takes a good deal of waiting on God and prayer. But I think the way to victory is to be content for God to have His way and then wait on Him simply to have clear leading whether to pray for healing or whether to pray for special grace. I think it is always right to pray for healing and that it is usually God's will to heal, but there ought to be the trust and surrender that would be content with God's way—whatever it is. If God encourages you to pray for healing, then keep praying boldly. If your heart has some doubt as to whether that is right, then be sure to put in your prayer that you want only the best will of God and if He does not want you to pray that way, He can show you how to change your prayer.

Which day is the Lord's Day?

Sunday is evidently the Lord's Day. Do not confuse that with the Sabbath. Colossians 2:13-17 says: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." Therefore the Sabbath is not binding on New Testament Christians, but is already out of date. The Sabbath was given as a special sign for the Jews only, as you see in Exodus 31:12-17. I take it, as Christian scholars have believed for 2,000 years, that the Lord's Day means the first day of the week, the day Jesus rose from the dead.

When Skeletons Come Out of Their Closets
Immanuel
What It Costs to Be a Good Christian
A Know-So Salvation
"And God Remembered . . ."
The Ruin of a Christian
Revival Appeals
God's Cure for Anxious Care

BOOKS OF SERMONS BY OTHER AUTHORS:

What New Doctrine Is This? by Bob Shuler
Old-Time Religion, by Joe Henry Hankins
Eternal Retribution, by Wm. Elbert Munsey
It's Dynamite! by Lee Roberson
Household Salvation, by John Linton
Bread From Bellevue Oven, by Robert G. Lee
Bob Jones' Revival Sermons
Some Dogs I Have Known, by Bob Shuler
Death . . . And After? by Lee Roberson
Five Ancient Sins, by Lee Roberson

Remember that you save not only \$1 on every \$6 worth of books ordered, but you also save postage and handling charges.

This offer is good on books of sermons here listed and only during January, 1956.

Turn to page six and browse through the ad listing all of our sermon books on which you can save money by buying this month. Address your order to The Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Socialism Failing in U.S. and Britain

What the People Really Think

Those Republicans who believe that the only chance their party has of winning next year's election is with a New Deal candidate simply do not know how the people of the United States stand on the issues of the day. We call attention to four recent instances in which the voters were offered a choice between a radical and a conservative course and chose the conservative.

1. On November 9, voters of Ohio cast their ballots on the proposal of the CIO that members of the union could receive payments under a guaranteed annual wage contract and still collect state unemployment compensation. The vote was 1,458,483 against the CIO proposal and 870,555 for the CIO compensation proposal.

2. CIO United Auto Workers have been on strike against the Perfect Circle corporation at its main plant in Hagerstown, Ind., at two smaller plants in Richmond, and at its foundry at New Castle, where the Indiana national guard was twice called because of goon violence. On Nov. 10, employees at the Hagerstown and Richmond plants voted in an election conducted by the national labor relations board, to indicate whether they desired to have the CIO continue to represent them. All persons working for the company before the strike, including the strikers, were allowed to vote. Following is the result of the election: Against CIO 658. For CIO 364. So the CIO was decertified as the bargaining agency.

3. Democrats like Adlai Stevenson and Averell Harriman, Democratic farm policy planners, and left wing Republicans have all been telling the country that the fury of the farmers will be turned against candidates for office next year who do not promise to bring back rigid price supports at 90 per cent of parity. But at a convention in Chicago on Nov. 18, the Illinois Agricultural association—the largest state farm organization in the country—called for a continuation of flexible price supports with a further reduction of the minimum to 60 per cent of parity.

4. It has been widely asserted that the great majority of the American people want their electric power supplied by a public agency such as the Tennessee valley authority. Western states and notably Washington, were considered to be public power's greatest stronghold. Last week in Stevens county, Wash., voters chose between public and private power. The outcome was 5,009 votes for private ownership and 2,208 for public ownership. A Stevens county newspaper described the election as follows: "Basically this election was an ideological battle between private and public power. Private power won. The people felt the public utility district was un-American and socialistic." *From the Chicago Tribune, Nov. 29, 1955*

Pastor Available

A good strong evangelist who has been greatly blessed of God in soul winning for the last ten years in full-time evangelism now feels led of God to seek a pastorate because of his growing family. He has a wife and five children. He is a Bible institute graduate, sound in the faith, is a real soul winner, an attractive speaker. If some church feels led to inquire, the editor will be glad to give the name and address of this evangelist. Write Editor John R. Rice, Wheaton, Illinois.

Please mention THE SWORD OF THE LORD when answering advertisements.

Britain's Socialists Mystified by Defeat

The lights of socialism are fading all over the world, and nowhere is the flickering more obvious than in Britain. All was confusion at the fifty-fourth annual meeting of the British Labor Party in October. Small wonder. The party had been soundly defeated at the polls earlier this year, and the Laborites were trying to figure out why.

They didn't get far at the party's get-together in Margate. Various cliques spent a lot of time belaboring each other. Left-wing, United States-smearing Aneurin Bevan was temporarily defeated, and level-headed Hugh Gaitskell got the coveted party-treasurer post.

But the Labor boys never did face up to what's really happening in Britain these days. They still tried to out-socialize each other. The party's No. 2 man, Herbert Morrison, rather pathetically tried to prove how good a socialist he is by listing all the things the Labor Party so disastrously nationalized before it was voted out of office back in 1951.

The plain fact is that socialism is out of date in Britain, just as it is losing ground everywhere else in Europe. Dr. Edith Summerskill, one time Minister of National Insurance and conference president, confessed that the new generation of Britons does not rally "to the old emotional appeal of the socialist party."

From Bevan's corner there issued loud whistles in the electoral dark—demands for nationalization of the steel industry, shipbuilding, engineering, textiles, chemicals, building, shipping and finance companies. There was no enthusiasm for such dreams. But the meeting broke up with the Labor firm still doing business at the same old stand, the windows filled with unwanted, shopworn ideological merchandise.

James Griffiths, who was Colonial Secretary in the Labor Cabinet, admitted that his party will have plenty of time to look around for new wares to put before the reluctant electorate. Assuming that Labor would have at least three years to "adjust our thinking and to apply our ideals and our principles of socialism," he promised a study program to which "we will be able to devote a great deal of time in the course of the next three conferences—1956, 1957 and 1958."

From the Saturday Evening Post, Dec. 3, 1955

News Notes

Dr. Robert A. Cook of Wheaton, Illinois, has completed seven years as president of Youth for Christ International. Looking back over the phenomenal growth of the movement, Cook said: "God seems to have brought Youth for Christ into existence at this time to serve as a right arm of the church in reaching a delinquent generation of young people. You can hide your head in the sand like an ostrich and run away from the sorry mess if you will, but the facts are there; if we do not reach this generation of youth for Christ now, we will face an even greater problem in years to come. Bluntly, this generation is on a landslide to hell. Youth for Christ is devoting its complete energy and strength to stop that downward trend and turn millions of teen-agers to a positive faith in God. Thank God we have met with some success, and the future is as bright as the promises of God."

William K. Harrison, commanding general of the U. S. Army's Caribbean Command and president of the Officers Christian Union, told the delegates to the Christian Businessmen's Committee International, meeting in Washington, D. C., that they should not be deceived by "reports of increased church attendance" into thinking that a deep and genuine religious revival is under way. He observed that too many Americans are like the soldier in the foxhole, who ordinarily profanes God's name a hundred times a day, yet in time of trouble calls upon a God who really is unknown to him. He urged Americans to "repent and believe," warning that "there is no hope that, apart from God, men can solve their social and moral problems."

(ERA-10/26/55).

In Latin America, the Pan-American Christian Network is reaching into 23 countries with gospel broadcasts. Last year the four-year-old network provided nearly 3000 different programs for radio, plus an additional 1300 to 48 non-radio users. At a recent seminar in Guatemala sixteen non-native mission leaders, satisfied with their own success, began to formulate plans to train Latin Americans to carry on their various local radio ministries.

(ERA-10/26/55)

Redd Harper, "Mr. Texas" of the Billy Graham gospel films, has begun for teenagers a column (Continued on page 4)

From the Secretary's Desk

(A column in which Dr. Rice's personal secretary shares with the readers interesting, up-to-date incidents, letters, happenings, etc.)

Many of you have received our calendar for 1956. We would be pleased to hear if you prefer this kind to the calendar packs which we have used for the last two years. And we hope that this reminder on your wall will cause you to pray regularly for our work. Thank all of you who asked for them in advance so you could conveniently give to the work of the Sword Foundation for 1956. We sent all our regular givers a calendar—we hope you didn't mind.

How busy we have been at the Sword offices during December. There were the calendars to mail. Then Dr. Rice worked on his Christmas letter, and it has taken some time to get it in its final shape, ready to mail. He delights in sending his Christmas greeting. Flicka, the pet of the family, delighted to pose with the family. She knew something important was going on as the cameraman whirled around and around, taking one shot here, another there. She wanted to cooperate heartily, and did so. Such a sweet doggy is Flicka.

The Book Room is very busy doing Christmas sales. Mrs. Rice has helped her son-in-law, Chuck Himes, during this busy season. She is a real salesman, and Chuck enjoys her help in the Book Room.

Our office manager and treasurer, Allan MacMullen, another son-in-law, with our assistant pastor, Rev. Marion Fast, took a few days off recently for deer hunting, going up to Michigan. Sorry I cannot report that we look forward to deer meat! Better luck next time.

Evangelist Walt Handford, another greatly loved son-in-law, a full-time evangelist, dropped in for a few days recently, between campaigns at Detroit, Michigan, and Friends, Nebraska. Libby and adopted baby John Walter, are with Walt now in Nebraska. Libby, Dr. Rice's third daughter, is a fine soul winner, plays the piano, and sings, and in other ways assists her husband tremendously.

All of us greatly enjoyed having Bill Rice with us recently for a week and a half. While Dr. Rice was in Canada, Bill supplied at Calvary Baptist Church, Wheaton, and during the day worked at the office. He lived in Wheaton for eight years before moving to Murfreesboro, Tennessee, where he has established a ranch for deaf children and for Christian workers. I have known Bill for about twenty-one years (that doesn't mean either of us are old; we just met early). I attended his wedding, have watched him grow into a fine preacher, rear four lovely children (the oldest is a beautiful 18-year-old deaf girl). We always enjoy his visits to the office and to the Rice home. He's loads of fun. He and his big brother never seem to get caught up on their visiting, either.

This is written December 9, while Dr. Rice, Mrs. Rice and I are at Sherman, Texas, in a fine 8-day revival. I am so near home (Dallas), but will not get to see my mother, dad, brother nor sister-in-law on this visit, but will return for the Christmas holidays. I trust you, too, get to be with loved ones this holiday season.

Beginning December 12 Evangelist Robert L. Sumner took up fulltime duties at the Sword of the Lord, assisting the editor in many heavy duties. Although Bob will hold a good many meetings during the year, yet he will be counted as a fulltime employee. We have rejoiced again and again in the last few weeks since he was led to us on a fulltime basis. He will help build the circulation of the paper, will do some fine

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writing, and in a thousand and one ways will help lift the editorial load from the overladen shoulders of Dr. Rice. Bob has great ability, and we are certainly glad to have it used in this manner. He is the father of five children. Mrs. Sumner is an Illinois girl. Bob has had several pastorates, and for the last couple of years has been in evangelism full time. He will continue as a Sword of the Lord evangelist, holding as many meetings as his Sword responsibility will allow. He, his wife, and three of the children are members of Calvary Baptist Church in Wheaton. We trust Bob will be able to supply the pulpit there much of the time in Dr. Rice's absence, and that's a lot.

Sword of the Lord employees, and Calvary Baptist church members honored Dr. Rice on his sixtieth birthday, which was December 11. He flew back to Chicago from Sherman on the morning of the 12th, and that evening in the basement of Calvary Baptist Church about one hundred gathered for a dinner and a program in his honor. A beautiful mahogany refrigerator was given him by church and employees for his office, and Bill Rice, daughter Jessie Ruth, son-in-law Don Sandberg, and I presented him with a lovely framed painted portrait of himself, 24x30 inches—a complete surprise. This will hang in the new office building when completed. So many hundreds of you helped also to make his birthday a happy one by sending in subscriptions, which he wanted most, and by lovely birthday cards, and telegrams. It takes so little to make someone happy, doesn't it? He was like a kid with a new toy as he looked at card after card. Thirty-four years out of sixty have been spent in the ministry.

A blessed Christmas to each of you, dear friends, and a happy, prosperous New Year.

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I Must Go On

I must go on: my hand is put unto the plough;
The wind blows cold; the sluggard leaves the sod unturned;
Nor cares that in the time of harvest he must beg.

But I have seen a Ploughman, spite of wind and snow,
Plough an unbending furrow to the end;

And, ceaseless in His toil, break up the fallow ground.
And through the mist and murk of unpropitious days
Lay up in store the summer's golden harvest joy.

That Ploughman is the Master of my soul:
Therefore, in spite of storm and stress, like Him, I must go on.

I must fight on: I have in conscience drawn the sword.
The fight is hard: the armed Ephraimites may flee
And fill the streets of Gath and Askalon with mirth;
But I have seen a Warrior take the field alone,

Unsheath His sword against infernal foes,
And, with undaunted soul, cut through the serried ranks

And, though forsaken of the men
He came to save,
Pour out His blood to win for them the victor's crown.
That Warrior is the Captain of my soul.

And I, though I should stand alone, like Him,—
I must fight on!

And I must love: my heart is longer not my own.
The world allures, and fickle hearts may turn aside,
Nor care that ashes mark the place of yester's flame:

But I have seen a Lover, spite of scorn and hate,
Love through an agony of blood and tears;
And, ceaseless in His love for e'en His enemies,
Lay down His life, forsaken of the earth and sky,

And, rising, win a bride, and ring the marriage bells!
That Lover is the Lover of my soul;
And I, unto the endless end, like Him,
I too must love.

—By the late Dr. T. T. Shields, in Gospel Witness

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Revival at Grace Bible Church, Springfield, Missouri, with **EVANGELISTS PAUL LEVIN** and **BOB FINLAY** (Paul and Bob) was reported by Pastor Charles C. Fahl. He was very pleased with the results.

The Amsterdam area is rejoicing over the results of the recent spiritual crusade which was held November 13-27. There were about 90 first-time decisions for Christ reported, and 74 others came forward to reconsecrate their lives to Christ. **EVANGELIST BOB MANDERSON**, assisted by Jack Conner, held the two-week series of meetings in the Minaville Town Hall, five miles outside of Amsterdam, New York. The local planning committee was composed of seven ministers—four from the Reformed Church of America, one Baptist, one Evangelical United Brethren, one Independent—one of Church of the Open Door, together with three laymen.

It was estimated that from 2,500 to 3,000 attended the 20 meetings held. There was a fine spirit of fellowship throughout, and blessings abundant. It is reported that this is the first such attempt at evangelistic services in this area in years. A local prayer meeting group felt led to pray for such meetings for about three years, until it seemed the Lord was ready to answer this request. Then plans were made and the Lord wonderfully brought about this Crusade. Rev. Maurice Tysen, one of the cooperating pastors, writes: "One cannot begin to estimate the blessings which came from this series. All the surrounding churches will feel the impact of the Spirit's work as these new babes in Christ and

those reconsecrated begin to let their lights shine for Christ."

EVANGELIST RALPH DODD, and song leader, William C. Burnett, helped Immanuel Baptist Church of Colonial Heights, Virginia, in a revival November 13-23. Pastor Dalton L. Ward writes that the power of God was evident in the ministries of these men, and that the people experienced a real work of the Spirit. There were 14 professions of faith, one individual came by letter and one by statement. One young man surrendered to preach; two Intermediate girls gave themselves for full-time service.

"The Master's Face," 16mm sound motion picture produced by Gospel Films, Inc., was shown recently at Portland, Oregon Youth for Christ. Over 20 responded to the salvation invitation. Among them was a 75-year-old man who had rejected the Gospel all his life, but this night realized his need of Christ. His wife helped him to the inquiry room, however, for he had not seen the film. He had only heard its audible presentation of the Gospel message. He was blind!

PAUL FERGUSON, 1912 Vance Street, Chattanooga, Tennessee, was the evangelist at First Baptist Church, Douglass, Texas, during a recent revival. There were 14 conversions, with 10 uniting with the church by baptism, and 2 by letter. The church secured the services of the evangelist after **THE SWORD OF THE LORD** had recommended him to churches. Rev. C. T. McGuire, the pastor, heartily commends Brother Ferguson as a true and faithful servant, saying: "His messages were filled with many Scrip-

tures . . . he was untiring in his willingness to visit. He is a man of prayer who cooperates with pastor and people in the work of evangelism." Several outstanding conversions were recorded, including a 70-year-old man whose wife had prayed for him 32 years.

The First Baptist Church of Plymouth, Indiana, had **EVANGELIST FRED RITCHARDSON, JR.**, for two weeks of special meetings October 9-23. Only two nights went by without decisions of some kind. There were 6 first-time professions of faith, other rededications, and three came for membership in the church. The pastor is Rev. Milton L. Dowden, who was much encouraged by the revival.

Sword of the Lord Staff **EVANGELIST J. OSCAR WELLS'** 12-day ministry in Berean Fundamental Church, Haxtun, Colorado, was blessed with a real revival, according to the pastor, Rev. R. D. Goertz. The chapel was filled each service. The evangelist's direct, forceful, gospel messages met with response at almost every invitation. Over 50 came forward for salvation, dedication, baptism, and church membership. The intensive visitation program, always conducted by the evangelist, awakened the whole town. The meetings were climaxed with a service of praise the last Sunday afternoon as 30 followed the Lord in baptism. "It has been many years since such a moving of the Spirit has been felt in this town," the pastor writes. Some highlights of the meeting were:

A Mexican farm hand was invited to the services while working in the corn field, and that evening accepted the Lord. His wife had been praying for him 20 years . . . Another man for whom the church had long prayed, came to only one service at the beginning of the campaign. However, he was under such conviction of the Holy Spirit that following the concluding Sunday night meeting, he arose at midnight, knelt with his wife and daughter in their home, and accepted Christ . . . A young man, after attending only one service, was so burdened with fear and sin that he left his home and family of two children for three days. But unable to run from God, he returned and on the last Sunday morning came forward, trembling and weeping, and openly confessed Christ as Saviour . . . One couple, after the first Sunday morning service, was under deep conviction and asked Evangelist Wells to their home that afternoon. They knelt in prayer to accept Christ and that evening openly confessed Christ at the invitation.

God blessed the ministry of Rev. **ROY M. TIPPETT**, of Grace Baptist Church, Elizabethton, Tennessee, as he recently ministered in Albany, Kentucky. Twelve were saved, other rededications were recorded, and the church experienced a revival among its members.

EVANGELIST JIMMIE THRELFALL was October 16-30 with the First Baptist Church of Trevorton, Pennsylvania. The pastor, Rev. Russell Fry, writes: "We had good attendance and a very blessed time . . . several conversions and a number of young people rededicated their lives."

EVANGELIST JOE MILLER, Maple Avenue, Camp Hill, Pennsylvania, reports a meeting at Willow Street Methodist Church, near Lancaster, Pennsylvania, in which he was the evangelist. The pastor is Rev. Gary Campbell. He reports a good meeting, with ten conversions, and many backsliders reclaimed.

Brother Joe is a wonderful friend of **THE SWORD**, and has been for several years. He has been on some Sword conference programs, and the editor loves him very much. He is a fine preacher of the Word, bold and interesting. At Willow Street church he got 25 subscriptions to **THE SWORD**, with more coming.

EVANGELIST HYMAN APPELMAN led in a 12 days' campaign, November 9-20, in West End Baptist Church, Rock Hill,

Billy Graham at Cambridge and Oxford

Evangelist Graham Guest in November of Cambridge University and Oxford University in England. Relay Services to 19 Other Colleges and Universities

In November Evangelist Billy Graham had revival services for one week in Cambridge University and two days at Oxford University. Services at Cambridge were held at Great St. Mary's Church, the official university church, which was packed with some 1,400 students each night. Towns people and others interested assembled in two other churches which were linked by telephone relay system to St. Mary's. The services were also relayed to nineteen other colleges and universities in England, Scotland, and Ireland. The services were without the glamor of the tremendous crowds, spotlights, and publicity of Mr. Graham's usual city-wide campaigns. But a deep work of grace seems to have been done in the hearts of many. The usual open invitation was not used but instead those who were interested were invited to remain in their seats for a further word. Then those who desired to have further counseling and finally to give their hearts to Christ were invited to come to the front and meet Mr. Graham and be direct-

ed to a counselor. No announcement was officially made of the results but a friend estimated that some 500 students trusted Christ as Saviour at Cambridge.

At Oxford services were held at St. Aldate's Church with overflow accommodations in two nearby churches. Total decisions for Christ at Oxford numbered "more than 350."

Many are reminded of the tremendous effect of D. L. Moody's visit to these universities in his British campaigns. What an impact on the British Empire these services may have. Among those who claimed Christ was Roger Bannister, famous runner who ran the mile in less than four minutes.

In January Dr. Graham will go to India and the Far East for some weeks of services, will go without most of his party. In 1956, campaigns are to be held in three American cities, as we recall. They are Louisville, Richmond and Oklahoma City.

News Notes

(Continued from page 3)

called "Mr. Texas Talkin'" Harper, who had training in newspaper journalism, will begin his writing for Christian periodicals this month. His purpose is to help young people with their spiritual problems as they seek to serve the Lord. The feature will be distributed by Evangelical Research Associates.

YFC Executives in Venezuela Setting up Eighth Congress Ted W. Engstrom, Executive Director, and Samuel Wolgemuth, Overseas Director of Youth for Christ International are currently in Caracas, Venezuela, making preparatory plans for Youth for Christ International's Eighth World Congress on Evangelism, which is to be known as the Pan American Congress of Evangelical Youth. In Venezuela's capital city, they are working with James Savage, director of the YFC ministry in South America, who will serve as congress director.

South Carolina. Peter Thomas Haggai reports that the crowds were large, then says:

"More than 250 were dealt with by the evangelist, by myself, by the deacons. Of these, over 150 came on profession of faith, with 89 already voted into the church, 78 of them as candidates for baptism. We expect 25 others to unite with our church. Scores have signified intention to unite with other churches.

"Among the outstanding results were five entire families coming into the church by baptism. Dr. Appelman, with his knowledge of German, led a German woman, 1½ years in this country, into salvation and church membership. Another striking result of the campaign was that at least 60% of those uniting with the church were adults."

EVANGELIST H. H. CHIPCHASE of Greensboro, North Carolina, had services with the First Baptist Church of Pavilion, New York, November 3-15. Pastor W. P. Hannah was well pleased with the meeting, reports twenty conversions, says the messages were prophetic.

EVANGELIST BOB MANDERSON, Bethany Acres, Inc., Fallston, Maryland, conducted a 5-night revival service at Brooklyn Park United Brethren Church November 7-11. Pastor Charles L. Herr writes that the membership was blessed, and 8 souls were saved. "One of the remarkable aspects of this meeting was that of the eight converts, seven were adults, and one was a man past 60," he reports.

Dates for the evangelical youth conclave have been set for August 5-12, 1956. It is Youth for Christ International's plan to invite 50 key Christian U. S. teenagers, each accompanied by an adult sponsor, to participate in the congress with music, testimonies and youth meetings. Following the congress, it is planned that the delegates—both young people and adults—will fan out across Venezuela in youth campaigns.

Chartered aircraft for American delegates have been secured—leaving from Miami, Florida, August 2, returning August 28. (ERA—11/23/55).

In Turkey, John Libi of San Francisco is leading another expedition up Mount Ararat in an attempt to locate Noah's Ark. During a similar trek last year he claims to have sighted "a promising 500-foot-long mound about 1,000 feet below Ararat's 19,946-foot peak," but he had to quit because of illness and other complications. This year he plans to chop through ice and snow to see what's in the mound, "even if the ice and snow is 50 feet deep." "I figure the petrified remains of the ark must be up there," he says, "and I'd like to find it. It would be a great discovery for Christians all over the world." (ERA—11/23/55).

Dr. Walter Hughes, beloved Bible teacher and evangelist of Route 1, Ilderton, Ontario, Canada, will be devotional speaker daily with the Temple Tour to Bible Lands July 13 through August 16, 1956. The tour, conducted by Dr. George A. E. Salstrand, Tennessee Temple Schools, Chattanooga, Tennessee, will visit ten countries, cover 15,000 miles.

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Dr. Bob Jones SAYS:

One morning recently I picked up the daily paper and noticed on the first page that the Ford Foundation had given twelve South Carolina private educational institutions approximately \$1,400,000, and the smallest amount given to any one of the twelve was \$64,000. For just a moment I thought to myself: "Here is Bob Jones University that has at least twice as many students as any other private school in the State. Five years ago its Future Teachers of America Chapter became the National Banner Chapter, and it now has the largest Future Teachers of America Chapter in the United States. It has sent out in recent years between four and five hundred missionaries to the foreign fields. It has trained a large percentage of the evangelists in America, and it stands unqualifiedly for old-time evangelical orthodoxy, and it has no socialistic or modernistic leanings that conservative business interests need to fear, and yet Bob Jones University did not get any money from the Ford Foundation.

That was my first feeling, and then I said: "Praise God that the school I founded twenty-nine years ago, and which has prospered as has probably no other school, has been able under God to grow to be the largest independent Christian school on this continent. It is training more young preachers and more missionaries and more Christian school teachers than any other independent Christian school. Yet it never has had any organization back of it, and it has nobody in the field raising money, and all the financial assistance ever received has come just through God's people, and most of

the gifts have been small gifts." Surely God has demonstrated what He can do with an institution that is dedicated to Him and will not compromise and surrender.

My heart, as I dictate this, is filled with praises to God. I want to thank all of you faithful Christians for your prayers and for your influence in helping us line up the right kind of students, and I want to thank you who have helped us financially because we have had a heavy burden and you have made that burden lighter. We now have a building program, and need additional help at this time, and we must keep up our missionary gifts and must keep on building our Student Loan Endowment Fund. We are trusting God to send this help through you people who believe the Bible, who stand for the old Gospel, and who love the Lord Jesus Christ in sincerity.

If you read this before January 1, you will have time to make a contribution before the year closes, and you can get income tax exemption for what you invest. If you have invested as much for the Lord as you feel you can afford to invest in 1955, please sit down and write us immediately and send a contribution to the work for 1956; and if you do not feel that you can make a contribution at this time, write us that you are going to make a contribution to Bob Jones University in 1956. But above everything else, please keep praying for us. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

The Assurance of . . . Salvation

(Continued from page 1)

work! Paul speaks of being "put into the ministry." Again he says, "Woe is me if I preach not the gospel." "We preach not ourselves but Christ Jesus the Lord." Then he declares to the Corinthians (I Cor. 15:3), "I delivered unto you first of all that which I also received." This, too, is our task: faithfully deliver the message. Then we shall be able to say at journey's end, "I have fought a good fight; I have finished my course; I have kept the faith." My preacher brethren, ours is a solemn responsibility. We must deliver our souls and God's message, for there are those who will "have ears to hear."

But Each Person Must Act on What He Hears

In the second place, however, observe that hearing is not enough. I approached a young man in the city of New Orleans one day about the salvation of his soul. Though he was an intelligent college student in that city he replied that he had committed the keeping of his soul to his church and the priest. Now, you see, that is salvation by proxy. In the first place, this is false thinking. Salvation is a personal matter. Jesus said "Ye must be born again." "Except ye repent ye shall . . . perish." "Whosoever will let him take the water of life freely." As many as received him to them

gave he power to become the sons of God." The grace of God in salvation must be personally experienced. It cannot be passed mechanically from one generation to another. Again the Word of God speaks clearly in John 1:13, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Not only is mediated religion false thinking, but it fails to give security and satisfaction. No man can experience something for another and in so doing satisfy the other. That is but another broken cistern that can hold no water. The Son of God so clearly sets forth this truth in the Parable of the Ten Virgins. The five wise sent the five foolish away when they sought oil for their lamps.

How Blessed to Be Saved for Sure!

Now observe in the third place the blessedness of present, eternal salvation. The sinner gets a true perspective. Like Isaiah, Job had a vision of the power and the holiness of God. This led him to a true view of himself. He cried, "I abhor myself." Paul testified that there was not one thing good in his flesh. This is so unlike modern religious teaching that speaks of man's divine spark of goodness. We need in America a return to the preaching of the old doctrine of the total depravity of

man. "There is none, no not one." Upon viewing his sinful estate Job then repents in dust and ashes. True repentance involves a change of thinking about God, self, and sin. It also means a change of direction. This is best set forth in Isaiah 55:7, "Let the wicked forsake his way and the unrighteous man his thoughts." This was Job's experience, and it must be yours if you are to be truly saved.

Then comes, last of all, the blessed word of acceptance. God says to Job's "friends," concerning Job, "Him will I accept" (42:8). This reminds me at once of Paul's great phrase in Ephesians 1:6, "accepted in the Beloved." This position is secure, satisfying, and eternal. Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37). My dear friends, you cannot afford to delay. "Come now and let us reason together, saith the Lord." It is God's urgent invitation to you. Won't you accept the Saviour today so that you, too, like Job, may be "accepted in the Beloved?"

Do not depend longer upon the

Tears Gone Forever!

(Continued from page 1)

them died in a lunatic asylum and the other spent his life in the penitentiary." Don't boast about your hardheartedness or refusal to shed tears. Instead, pray that God will give you a tender heart, which will sympathize with others. There are three things regarding tears that I want you to notice.

I. The Tears of Jesus

Jesus was a man of tears. Isaiah

false hopes of a second-hand experience. Say rather with Paul, Christ "loved me and gave himself for me." Join the Samaritans of Sychar who heard the transformed harlot's testimony concerning Jesus. When they had seen and heard Him, they said to the woman, "Now we believe, not because of thy saying: for we have heard Him ourselves and know."

—THE END—

tells us that Christ was a man of sorrows, and acquainted with grief.

On two occasions we have Christ pictured as weeping. He wept at the grave of Lazarus, and He wept over the city of Jerusalem. Think, if you will, of our great Saviour, standing and weeping over a city. His heart was torn, and the tears which came from His eyes represented His attitude toward a lost world. Who was this One who was crying? He was the Author of our Bible, the Refuge of our souls, the Hope of our resurrection, the Builder of our Heaven, the Source and Provider of all our spiritual blessings. The Word of God has two hundred and fifty names for our Christ. He is the Fountain from which we drink and quench our thirst. He is the Hiding Place for our troubled souls. He is our Intercessor at God's right hand. He is our coming King of kings and Lord of lords.

He is the Christ who swung the stars in place and stood with God in the creation of all things. It was Christ who stood and wept over the city of Jerusalem. Why did He weep?

He wept because He saw their blind eyes. Christ could see men in their true spiritual condition. He saw them dead in trespasses and sins. He saw them under the wrath of God. He saw them without God and without hope in the world.

Oh, that we might have the eyes of Jesus to see the condition

(Continued on page 6)

Churches Observe "Sword Sunday"

(Continued from page 2)

ing some social affair in many churches than we ask for the introduction of THE SWORD OF THE LORD to the whole church membership. Sometimes the pastor will tell one story or joke that will take as much time as we ask that a

church use in celebrating "Sword Sunday."

Now all we ask people to do in this matter we ask them to do for Jesus' sake, because it is right, because it will do good, because it will be good for the church and the members and others who may subscribe. And we will give a fine special group rate, the lowest possible price per year per subscription, where the church will really heartily observe "Sword Sunday" as we suggest.

Order Samples, Subscription Envelopes, Instructions at Once!

Below we have a coupon to be filled out for your convenience. If the pastor or church has agreed to have "Sword Sunday," will you please fill out the coupon below, agreeing as to how many sample copies you will need and will give out publicly in the services, and rush your order and agreement off to us so we can get you the sample copies, the subscription envelopes you may require, etc., at once.

Interested individuals should get the consent of church authorities, and seek their approval of the plan before agreeing to observe "Sword Sunday."

(Coupon)

"Sword Sunday" Agreement

Editor John R. Rice
Sword of the Lord
214 West Wesley
Wheaton, Illinois

Dear Brother Rice:

Yes, we will observe "SWORD OF THE LORD Sunday" in _____ Church at _____ on Sunday, February 5. We now agree to the following plan:

1. We will have a short talk of from three to five minutes about THE SWORD OF THE LORD in one of the two principal services of the day, either by the pastor or some other leader agreed upon who will show the paper and tell why people should subscribe.

2. We will give out freely to every family present who wishes it a sample copy of THE SWORD OF THE LORD.

3. We will appoint a reliable person to receive the subscriptions in the service or following the service and to send them in to the Sword of the Lord.

Please send us the following: _____ sample copies of THE SWORD.

_____ subscription envelopes on which people may write their names and addresses and enclose the money for convenience.

We agree to observe "Sword Sunday" because we think it is right and will honor Jesus Christ, and we will faithfully try to make the observance a success and a blessing.

Signed _____

Position in the church? _____

Address _____

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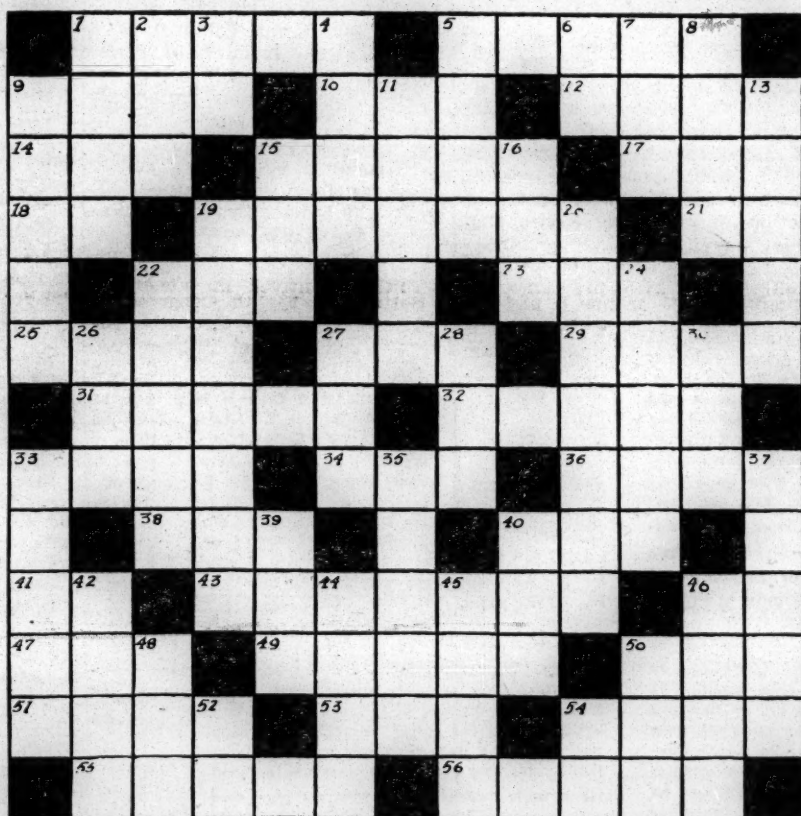
This week we will be giving free to all those who complete the puzzle correctly, Dr. Rice's 23-page booklet, *The Backslider: What Is a Backslider? Why People Backslide; The Sorrows of Backsliding; Backsliders, Saved or Lost?; How to Get Back Full Fellowship With God.*

Just follow these simple rules:

1. Fill in the empty blanks according to the clues given. PLEASE PRINT CLEARLY.

2. Print your own name and address in the blank below the puzzle and mail to: PUZZLE EDITOR, The Sword of the Lord, Wheaton, Illinois.

3. To receive the booklet, *The Backslider*, your entry must be postmarked by midnight, Thursday, January 5, 1956. The Answer to Puzzle No. 4 will appear in the January 13 issue of THE SWORD OF THE LORD.



Name _____

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Puzzle Number 4

CLEWS ACROSS

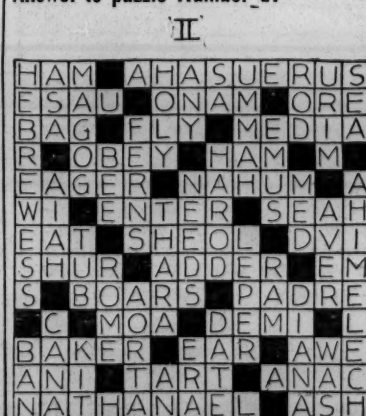
- 1 Son of Isaac and Rebekah
- 5 Isaac's mother
- 9 A beautiful flower; supposedly, in Bible times, a lily
- 10 Samuel's teacher
- 12 He who named the animals
- 14 Jesus, our Saviour
- 15 Same as Elijah
- 17 Mouths
- 18 Symbol for a common metal
- 19 Wise and rich king of Israel
- 21 Two
- 22 A wilderness, where quail and manna were sent to the Israelites. (Ex. 16:1)
- 23 Joshua's father. (Ex. 33:11)
- 25 City in Galilee, where Jesus raised the widow's son. (Luke 7:11)
- 27 Petition
- 29 A tower in the wall of Jerusalem. (Neh. 3:1)
- 31 Internal
- 32 Waned
- 33 Passions (Latin)
- 34 Essay
- 36 Book of Norse mythology
- 38 Anger
- 40 Lever
- 41 Continent
- 43 The deputy at Paphos, who believed when he saw Elymas smitten. (Acts 13:7)
- 46 King of Bashan

CLEWS DOWN

- 1 The beloved disciple
- 2 A lowly animal on which Christ rode into Jerusalem
- 3 Young peoples' religious society
- 4 A tinkling ornament on a priest's ephod
- 5 Kingdom in southeastern Asia
- 6 Great god of the Sun
- 7 Trouble
- 8 Stringed instrument, on which David played for Saul
- 9 Ascended
- 11 Ferocious animals. Tiglath-Pileser slew one hundred and twenty
- 13 Bitter waters
- 15 Age
- 16 One was a prodigal
- 19 Wrong doers
- 20 One of the five books of Moses
- 22 The Mountain, from which the law was given
- 24 Indigent. We read in Deut. 15:11 "thou shalt open thy hand to thy"
- 26 A necessity of life
- 27 Skill
- 28 Clue

- 30 Increase
- 33 Son of Abraham
- 35 Royal
- 37 Ministering spirit
- 39 Ever
- 40 Place
- 42 Ezekiel says these trees were used for making planks for ships.
- 44 Solid defense. (Ps. 71:3)
- 45 Egyptian goddess of fertility
- 46 Musical composition
- 48 Rodent
- 50 Implement for rowing
- 52 Degree
- 54 State

Answer to puzzle Number 2:



Tears Gone Forever!

(Continued from page 5)

of men in this world without Christ! We need to see people as dead in trespasses and sins, sinking into the pit of Hell without our loving Saviour.

It is not right that we should consider this matter so lightly. It is an evil tendency of our day that Christians care so little about the spiritual condition of others. May this night the Spirit of God cut His way into calloused hearts, and bring a compassion for souls which we have not had before. Let us begin to look upon men and women as lost or saved, and when we think of men lost, we think of all that it means.

Second, He wept over Jerusalem because He saw their rejection of Him. The greatest sin is the sin of rejection. It is this sin of which the Holy Spirit came to convict men. It is this sin which will send men into an everlasting Hell.

Christ came to seek and to save that which was lost; but, when He looked upon Jerusalem, He saw a city which had rejected

Him. "He came unto his own, and his own received him not." Yes, there were some who did receive Him, but only a small group. The majority of people had turned away from Christ. They had despised Him. They had refused Him, and Jesus wept.

Third, He wept over Jerusalem because He saw their destiny. We may gloss over the awfulness of Hell, but our Christ could not do so. At any moment the Saviour could look into the pit of Hell and see the awful punishment of sinners. At any moment He could look into the presence of God and see the blessedness of the saved; therefore, He looked on Jerusalem and saw that many were going to Hell, and were missing Heaven, and He wept.

Christ saw dying sinners, dying without hope, going to an endless eternal Hell. He was not troubled about the fact of their death, but He was troubled about their death without hope. Man is an eternal soul. He is

going to spend eternity either in Heaven or in Hell. Christ wept over a city when He saw the people in their downward course.

May we pray for Christlikeness as we view a lost world today. May the tears of compassion fill our eyes as they filled His. Think earnestly upon the tears of Jesus.

II. Today's Tears

Tears and sorrows come because of a varied number of reasons.

The failure of our friends—broken friendships will bring tears. I am frank to say that some of the greatest heartaches of my life have come because of the failure of friends. Since I have been in the ministry I have helped a great number of preachers. I have recommended them to pulpits, and churches have called them. With the exception of only a very few, they have all turned against me. Not only against me, but have become my severest critics. If God had not made me in a certain way, I would swear off ever helping another person; but there is something within my heart which demands that I lend a helping hand to any person with whom I come in contact. My

ability to help is limited, but to the end of my ability, I want to give help.

Many of you have had beautiful friendships which have blessed and encouraged your lives, then things happened which broke those friendships. Your tears and sorrows have increased as a result of the disappointments.

Again, tears come because of the failure of our plans. All of us began life with high hopes. One by one our plans, yes, many of them selfish, are defeated, and we go forward through failures. We begin life with high hopes and great ambitions. The world has little regard for our plans, and we must drop them one by one.

Some of you have failed in your plan to have a Christian home. This failure is the heartache of your life. Instead of a home of beauty and harmony, you have a home which is broken and sin-wrecked.

Many of you have broken hearts because of the failure of your children. As the little ones came along, you gave them to God, and in your heart of hearts you desired that they should accomplish something. Perhaps you saw your

failures and hoped that they might go beyond all that you had ever done. But, instead of your children bringing to your heart joy, they have brought sorrow. Instead of pride, you have had heartache because of their failures and their sin. Tears fill your eyes as you think of the waywardness of your children.

Again, today's tears come because of broken health. You want to press on and fight a good fight, but your health is broken. Perhaps you are not an old person, but your body is old and tired. You cannot do the work that you set out to do.

Let us be sympathetic toward those who are shut-ins and those who are afflicted. Christ had compassion upon such people. We should have compassion also.

Broken health brings tears, not only to the one who suffers, but to the ones around him. In the hospital there is a dear man who has been lying flat upon his back for many years. When I pray with him, the tears come to his eyes. He has tears, but I am sure that his wife has tears also. Her heart is broken as she sees him lying

(Continued on page 7)

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Tears Gone Forever!

(Continued from page 6)

helpless upon the bed, month after month, year after year.

And again, tears come because of death. There is no home without a hush. Death is no respecter of persons. Each home comes to know the touch of death. It may be the going of a baby, or the going of a mother, father, or husband, or wife. With death comes tears.

Yes, we have tears today, but thank God, we have something more! We have a Saviour who cares. He gave us demonstrations of His love when He walked upon this earth. He showed His concern at the grave of Lazarus. He expressed His sympathy when He wept over the city of Jerusalem. He showed His compassion when He healed the sick, raised the dead, straightened the limbs of the crippled, and opened the eyes of the blind. He saw the tears of the sorrowing widow as she followed the casket holding the body of her boy. With compassion He looked upon the thief who died by His side, and because of his faith, gave him the assurance of Heaven.

Jesus cares! We sometimes sing:

He careth for you,
He careth for you,
In sunshine and shadow,
He careth for you.

Someone has asked the question, "Can we talk to the dead?" My friend, I do not believe that we can, nor do I see any worth in it; but we can talk to our God. We can come to Him through Jesus Christ, and we can bring all of our cares and our burdens.

Spiritualism says that we can talk to the dead, but the Bible condemns this. Read Deuteronomy 18:9-14.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord

thy God hath not suffered thee so to do."

Read also Leviticus 20:27:

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."

Someone has said that spiritualism almost invariably works in dark rooms because it has three black eyes, First, infidelity. It teaches that there are no evil spirits, no Devil, and no Christ. Then it adds that Christ and the devils are alike. Second, immorality. Listen to this: It is the sublime mission of spiritualism to deliver humanity from the thralldom of matrimony and to establish sexual emancipation. Third, insanity. Every madhouse in America has in it some adherents of spiritualism.

Let us remember that our departed loved ones are with God in Heaven. To be absent from the body is to be present with the Lord. We cannot talk to the dead, nor is there any reason to do so, nor any benefit that might come from it. But I repeat, we can talk to God and we can talk to our Saviour who cares for us.

Here is another question: Do our loved ones in Heaven know what we are doing upon earth? This question has been asked a number of times, and it seems that there are certain evidences that they might know what we do on earth. For example, there is the story of the transfiguration, when Moses and Elijah came down and talked with Jesus upon the Mount. Christ also said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." The best answer I could ever give to this question is that our loved ones in Heaven are informed of that which would bring them joy. They are certainly not made aware of that which brings sorrow. Heaven is a place of joy.

But wait—this we do know. God knows what we are doing. Let us be sure that we are living in such a way that God will be pleased. Let us remember that God knows about every tear which comes to our eyes. Christ cares and Christ is concerned about us. Your heartaches are known to Him.

III. Tomorrow's Tearless Time

"And God shall wipe away all tears from their eyes."

Tears here, but no tears in Heaven. God shall wipe them all away.

We are journeying toward Heaven every day. Some are going faster than others, it seems. For some it is near, for others it is still a distance away.

In Christ, we are going to that place where disappointments will not come, where plans will not fail, where bodies will not decay, where death will not enter.

For my part, I want to get just as many people ready for Heaven as I can. Hell is a place where there is weeping and gnashing of teeth (Matt. 24:51). Heaven is a place of joy, happiness, and no tears.

The greatest thing in this world is to be a soul winner. It is greater than being a great preacher, or a great doctor, or a great dentist, or a great businessman. The greatest thing is soul winning. Heaven is real. Heaven is eternal. Let's get people ready for Heaven.

Dr. George W. Truett told the story of an incident that happened in his church in Dallas. He said there was a devoted old widow woman who lived out in a house of two rooms on a back street in the city. She had a very wicked son. This boy spent most of his time in drunkenness, and for years had broken his mother's heart. For five years he had refused to go with her to church.

One evening the boy was in his room on his bed asleep. It came into his mother's heart to walk softly in her stocking feet into his room and kneel at the bedside and ask God to let her take the boy to church with her that night. Kneeling there, her tears, emotion, and deep-stirred soul got the best of her, and expressed themselves in sobs, which awaken-

ed the influences of His Holy Spirit. The latter are no doubt important, but the former are important, too.

So I desire to try to state here: God is interested in everything which concerns you. You therefore have a right to talk with Him about it and to speak with Him very plainly, too, for there is no virtue in obscurity and circumspection in a personal conference.

How Shall a Needy Mother Pray?

Suppose, for example, that a mother is reading these words—that she has four children, that her husband is dead, that she has no income except what she derives from her labor as a scrub-woman or a seamstress, that it is the dead of winter, that her fuel is exhausted and that her children are crying from hunger and cold. Suppose, further, that in the providence of God she has no friends in the place where she is. Suppose she is lost in a great city and does not know a human heart to which she can turn. What shall we tell the woman respecting prayer?

The thing we ought to tell her is that God who hears the ravens and the young lions and provides for the needs of His irrational creatures, knows all about her, is interested in her, and that she has a right to talk with Him very simply and plainly. She can say "coal," and "bread," and "milk," and "eggs," and "snow," and "ice," and "storm," with the assurance that He understands exactly what she is talking about, and that He is both able and disposed to minister to her needs.

Or, suppose that it be a case of sickness, or a case of temptation, or a case of alienated friendship, —God's people need to know and practically to believe that there is no need of any kind which comes

ed the boy. He jumped up and said,

"Mother, what's the matter?"

She said, "Oh, I beg your pardon. I did not mean to awaken you. I came in here to pray that God would let me take you with me to church to hear my pastor preach."

He said, "Mother, if you will never ask me again, I will go tonight."

She said, "I cannot promise you that. I am going to follow you like a mother down to the grave."

He finally consented to go. He waited until late on purpose, because he wanted the crowd to be there so he could sit at the back. Finally, they got there. There were just two seats left right at the door. The mother let him go in first and she sat at the end. A great crowd was present. There was the boy on the back seat, with the mother between him and the door. The door led to the street and the street led to the drinking house, and Hell was just beyond.

Dr. Truett preached and gave the invitation. He said, "Is there one here tonight who wants to be saved?" God's power, in answer to that mother's prayer, took hold of that boy. He started down the aisle, and before he reached the front, he had surrendered to Jesus Christ.

After the crowd was dismissed, the dear old mother got down on the floor in front of her boy and kissed his knees, his eyes, and his hair. Then she got up and took the preacher by the feet and hugged his feet. She said, "Pastor, it was through you tonight that my boy was saved." Truett said, "I would rather have that testimony than wear the crown of England."

What are you doing to get people ready for Heaven? Are you praying, witnessing, working? Will you begin to do so now?

Sinner friend, this is a world of tears, but there is a tearless tomorrow. It is a place called Heaven, and the way to reach Heaven is by the way of Jesus Christ. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

(From the book, DEATH . . . AND AFTER? price, \$1.50. At your book store. Or from Sword of the Lord Publishers, Wheaton, Ill. Add 15c for packing and postage.)

God Answers Prayer . . .

(Continued from page 1)

to them concerning which they may not speak to Him with perfect freedom. I have in another chapter spoken of prayer for what seemed to be little things. There are no little things in our lives when we come to look at them thoroughly, and God wishes us to be perfectly frank and free in our conversations with Him.

When a friend leaves us for a journey, we should pray for wisdom that our friend may keep out of the way of trains, may not be run down by street-cars, may not be crushed by some fast-flying automobile. We ought to pray for engineers and firemen—for conductors and porters, for passengers and for passersby. We ought to thank God for our homes, I mean the houses, and to pray Him to protect them from fire and wind and wicked men and evil angels. The more childlike we are in approaching, the more certain we are to avail ourselves of the privileges which God has put within our power.

Victory Over Temptations

The Bible speaks of being "in heaviness through manifold temptations"; it also speaks of "resisting unto blood, striving against sin." The example of our Lord in the wilderness shows that temptations from Satan may be so terrible as to cause one to go without food for forty days without experiencing hunger. Satan, who did not hesitate to assail the Lord Jesus Himself, is not likely to be afraid of any of His followers, and in fact all who know but a little of the Christian life will testify that there is no affliction or trial which can come to human beings more terrible than temptations to sin.

God delivers men from temptation in many ways. I remember at one time in my life when I was most fiercely assailed by Satan. It seemed I could do nothing but pray constantly that God would deliver me from the power of evil and enable me to live a holy life.

When the assaults of Satan and my prayers were at their height I was suddenly taken sick. I was more sick than I had been for many years, and the sickness continued for some time.

I did not immediately associate it with my prayers or with the temptations which I had been experiencing, but when I had passed the crisis of the disease and had become able to think a little I was surprised to observe how completely the temptations with which I had been struggling had passed away. They seemed like a dark, unlovely memory and had no present apparent relation to my being.

When this had become clear in my consciousness I recalled the prayers that I had been uttering and especially the energy to which those prayers had risen at the time I was stricken down.

I do not remember to have read in the experience of others a record of precisely this kind, but I am satisfied from my own experience and from the providences of God in general that there are many instances of like sort in the experience of others. Sometimes God delivers His people from temptation by the presence and help of other people. At times the relief from the power of temptation will be conscious and obvious. At other times it will be real, but will not appear to be that which it is until the time has passed.

The disposition of our Heavenly Father to deliver us from the power of evil is known to all Christian people. The methods in which He works our salvation are numberless. Prayer is probably involved in them all. There is no one who will read these words who will be, from this time until he dies, tempted to sin who may not be delivered, if he will wait upon God. Failures in Christian living are the sources of doubts, fears, discouragement, and uselessness. Every holy life is a continuous power working with God for the salvation of the world. Satan is willing that we should believe, if he can render our belief ineffective by reason of our defects. Therefore we "ought always to pray, and not to faint."

The Prayer of Faith Shall Save the Sick

Years ago, being oftentimes a guest in homes where people were kind to me and where there were sick ones, I felt sad that I had not the gift of the early Christian teachers so that I might heal the sick in homes where I was a guest. I finally spoke to the Lord respecting this matter, asking that if it was His will I might, in some small way, be a benefit to good people who were afflicted in their bodies.

Shortly after I began to offer this petition God gave me the privilege of praying with a friend in the Tribune Building in New York City. He had been consulting all the physicians that he thought could help him, and had steadily grown worse. His wife was in his office trying to carry on his work. He was sorely perplexed, not knowing which way to turn or what to do. He, his wife, and I were permitted to pray in the Tribune Building for the rebuke of the disease and for the healing of this sick man. God was pleased to send healing. He immediately began to recover, before long came to his usual strength, and has been for years transacting business in that office.

Not a great while after this, in the city of Chicago, I was a guest in a home where the wife was almost dying with rheumatism and other ailments. She also had had the best medical attendance, and was not better, but, on the other hand, grew worse. Her husband, she, and I knelt in the dining-room where the conversation respecting her efforts to secure medical aid had taken place, and she also speedily recovered. I was in that home within a week or ten days, and found her looking well and strong, moving freely and happily about the home.

In our own home town, Wheaton, some time after this, there was living a friend who was an elder in the first church to which I had the privilege of preaching steadily. His wife was seriously ill; age was against her; the physicians did not seem able to help her. Her children were called in to see her die, and remained for several days awaiting the end.

Under these circumstances I was requested to call and have prayer with her and her husband. I did so, and it pleased God to recover her. The children who had come to see her die went home; she began again to go about the house. That was a number of years since, but at last reports she was quite well. These are not the only instances in which I have been permitted to see healing after prayer.

Some one may say, "Have you never seen prayer offered, or made it yourself, for the sick when they failed to recover?" Yes, repeatedly. No one, so far as I am informed, believes that God has put the power of life and death out of His own hands; but that it has pleased God to hear prayer for the sick in many instances I personally know, and what is most remarkable and comforting is the fact that in these cases as a rule, not one or two but many physicians had been consulted and had been unable to help.

Prayer for Rain

I have spoken to some readers hitherto of our family prayers for rain. We never offered these prayers until there was imperative need. We never offered them until we were, as we believed, led by the Spirit to do so. We never offered them except at times when there had been long disappointment and when there was no present sign of relief; but in every case these family prayers, in which all joined, from the youngest to myself, were followed by showers from Heaven.

I desire to mention one instance which I think has never been printed, and which differed in one particular from those which I have referred to above.

We were, at one time, in the midst of a serious drought. It had continued for weeks, and there was no token of relief. After luncheon one day, as I left the dining-room, I was deeply impressed that I should go to my room and pray for rain. I did so, going alone and saying nothing

(Continued on page 8)

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"Arizona Baptist Beacon" Says . . .

(Continued from page 1)

gave \$173.94, the Brethren in Christ—\$127.51, the Church of the Nazarene—\$124.17, the Church of God, Anderson, Ind.—\$102.58, The Presbyterian, U. S.—\$75.54, and the Lutheran Church, Missouri Synod—\$67.82.

"Maybe you have been thinking that Baptists talk too much about money. We have not begun to talk yet, compared to what we ought to be doing. Many Baptists moan and groan about not having money enough to carry on their work. That is not the trouble. The trouble is that they have the money but they won't give it to their churches.

"Is Baptist religion less important than that of other groups? Does the gospel that Baptists preach have as much effect on their adherents as that of other groups? Do the Baptists believe in their cause as much as their talk would make it appear? What about the teaching and promotion methods of Baptist stewardship? Shouldn't we step them up

to match the quality of gospel we preach?"

Readers will remember that the above was written by Editor W. Barry Garrett, of the *Arizona Baptist Beacon*, an official Southern Baptist paper. We only quote our brother.

Why Are Southern Baptists at the Bottom of the List in Christian Giving?

Southern Baptists, along with the Methodist Church, are right at the bottom in reports of Christian giving per capita, among major denominations in America. The Southern Baptist Handbook for 1955 reports that Southern Methodists gave \$34.37 per capita total contributions, \$1.18 for foreign missions per capita, while Southern Baptists gave \$35.36 per capita in total contributions, \$1.17 per capita to foreign missions. But these are the two largest Protestant groups in America!

The American Baptist Conven-

tion (Northern Baptist) is also much lower than the average, though not as low as Southern Baptists and Southern Methodists, with an average annual per capita gift of \$45.04 (total contributions per year) and with \$1.19 per capita gift per year for missions.

The per capita giving of these great denominations is certainly not because their average income per member is less. Other groups of Baptists, for example, give a great deal more than Southern Baptists, and Northern Baptists. For example, the General Association of Regular Baptist Churches, a group of fundamentally sound, premillennial, Bible-believing Baptists who came out of the Northern Baptist Convention some years ago in a protest against the outrageous modernism and inclusive policy of Northern Baptists, gave last year a total of more than ten million dollars for their small membership of 124,039 people in 729 churches. Their per capita gift last year was \$80.78. Their gifts for home and foreign missions are \$22.40 per person last year. We estimate that about \$18 or \$19 per capita of this was for foreign missions, about fifteen times as much per capita gift for foreign missions as Southern Baptists or American Baptists, or members of the Methodist Church! Exact figures are not available for Conservative Baptists, but Dr. Brushwyler, the foreign mission secretary, tells me that with less than two hundred thousand members, they support 350 foreign missionaries, one-third as many foreign missionaries as the eight million Southern Baptists support!

Now the churches among Conservative Baptists, among the G.A.R.B. Baptists, among Swedish Baptists all average much smaller than Southern Baptist churches, and their denominational organization is much looser. All of them support some gospel causes outside the denomination, like faith missionaries, Bible institutes, undenominational Christian colleges, etc. YET THESE LESS FORTUNATE BAPTISTS WITH LESS ORGANIZATION GIVE FAR MORE TO THE CAUSE OF

they wanted a breakfast, God sent the money for the breakfast, but there was little or nothing over for dinner or supper,—oftentimes nothing at all, so that Mr. Müller said: "Not once, nor twice, nor scores of times, but literally, hundreds of times when one meal was eaten there was not either the food or money to secure the next one for about two thousand orphans." I told you this before but I tell you again for the purpose of calling attention to a most remarkable phenomenon.

That has been the way God has cared for them, but about six months ago the orphanages unexpectedly found themselves with money on hand for some six months in advance. How did this happen? Did it happen or was it a divine provision for a time of stress about which men at that time knew absolutely nothing? There was not a statesman in the world at that time who could have foretold the way in which money and men would have been drained out of England and other lands for the awful war which is on, but the same God who could supply a dinner when breakfast had been eaten, can equally well supply for six months in advance, or six years, or sixty years, or six hundred years, if He pleases. What man puts a shovelful of coal on a fire without using a provision for a need which God had anticipated for thousands of years?

Is it not strange that we pray so poorly as we do, and ought we not continually to pray for wisdom and strength to pray? How wise if, day by day, we should come to our loving Saviour, saying to Him: "Lord, teach us to pray," and how greatly are we encouraged thus to do when we remember that He did not reprove His defective, imperfect disciples because they could not pray better, but right away said to them: "When ye pray, say: Our Father, which art in heaven" (Luke 11:2).

(From the book, *GETTING THINGS FROM GOD*, by Dr. Charles Blanchard. Published by Sword of the Lord Publishers, Wheaton, Illinois. 270 pages, price, \$2.50. Purchase from your book store or enclose \$1.50 for postage and packing if ordered from Sword of the Lord Publishers.)

CHRIST, AND MUCH MORE PER MEMBER, AND MUCH MORE TO FOREIGN MISSIONS THAN DO SOUTHERN BAPTISTS AND AMERICAN BAPTISTS. WHY? And Wesleyan Methodists, Nazarenes, and other groups of fundamental Bible-believing people of Methodist background, in smaller churches and with less wealth, generally, give much more per capita than members of the Methodist Church. Why?

We believe we know some of the reasons.

1. Where people give to causes on their own merits, the giving is more spiritual and generous. Denominations where people are encouraged to pray about their giving and decide where the money goes, and then are encouraged to give to particular works because God is blessing the work to His glory, they give more freely and with greater joy. Denominations where people are encouraged to give to a program, and not to individual causes do not offer as much heart-appeal to spiritual Christians. People will not give as much to a "co-operative program" as they would give to foreign missions, to home missions, to some particular school which is doing a great work in defending the faith and turning out soul winners. But to carry it even further, people will give more money to a particular missionary whom they know and from whom they have regular reports of his soul-winning work than they will give to the general cause of foreign missions. It is true that a co-operative program, all cut and dried and depending on loyalty to a Baptist program and a Baptist budget will be easier for denominational secretaries and easier for some causes which are questionable in the minds of common Christians. But it has been proved a thousand times over that deserving causes get far more support, each one upon its own merits, than they will get as part of a whole co-operative denominational program.

I was present at a Southern Baptist convention at Houston, Texas, years ago, when one man offered to send a hundred foreign missionaries if Southern Baptists would send a hundred more. The people wished to do it, but the convention, led by denominational leaders, turned down the offer. They had great difficulty in raising the program as a whole, but Christians would have supported the foreign mission cause on its own merits far above the support it was getting from the Co-operative Program.

We are a friend of all good causes and offer a helpful suggestion when we say that an iron-bound Co-operative Program to which, it is insisted, every loyal Baptist must give without criticism, without any leeway, without designations, tends to kill spirituality in giving and to greatly reduce the amount given by Christians. The facts are incontrovertible. The Co-operative Program itself tends to keep Southern Baptists at the very bottom of the list of major denominations in per capita giving.

Even despite the enormous pressure of official leadership among Southern Baptists, over one-third of all gifts to denominational causes among Southern Baptists are given to designated objects, and in the state of Texas, which has more Baptists than any other state or province in the world, more than half of the gifts to Southern Baptist causes were designated, according to the 1954 Southern Baptist Handbook. People will give more when they may give as they feel led of God to give to objects in which they have confidence.

2. The Southern Baptist emphasis on so-called "storehouse tithing" tends to make the giving unspiritual and reluctant. People simply will not give as much money to a general church budget as they will give to particular causes. People will not give as much money through church loyalty as they will give through loyalty to Jesus Christ. People will not give as much money under the strict control of a finance committee as they give when they pray about their giving and are left free to give as the Spirit of God leads them. People will not

give as much under an Old Testament ceremonial law, "Bring ye all the tithes into the storehouse . . .," making the church now take the place of the temple, as they will give under New Testament grace, "Upon the first day of the week let every one of you LAY BY HIM IN STORE, as God has prospered him . . ." (I Cor. 16:2), and "every man according as he purposeth in his heart, so let him give" (II Cor. 9:7). If any pastor or denominational leader or finance committee thinks that teaching storehouse tithing, giving to a church or program, brings good results, they ought to try getting people to give to Jesus Christ out of a loving heart and praying daily for clear leading as to what to give and where to give it! The results would amaze them. And if Southern Baptists generally would stop this unscriptural, high-church plan, and would put the emphasis on loyalty to Christ and leading by the Holy Spirit instead of on the influence of a Baptist church and a Baptist program, they would find that Southern Baptists would get off the bottom and would begin to have good spiritual liberal Christians like the other denominations which they envy, which have so much higher per capita giving.

3. I think it is clear that people will not give as much money where they are asked to support some questionable institutions or some programs tending toward modernism. I know that Bible-believing Baptists are not willing to give to the Southern Baptist Seminary at Louisville when it has speakers like Nels F. S. Ferre, George Buttrick, Emil Brunner and other modernists and Barthian preachers, denying the virgin birth of Christ and the inspiration of the Bible, as they would be to support some sound institution winning souls. I know that Bible-believing Southern Baptists are not willing to support Stetson University in Florida and Furman University in South Carolina, with dances, as they would be to support Wayland Baptist College at Plainview, Texas, under the recent leadership of Dr. Bill Marshall, when they would not even take a student who smoked cigarettes.

Of course the very reason denominational leaders want the Co-operative Program is that they want to keep support coming in for questionable and modernistic institutions. But as they coerce the people and demand undesignated gifts and no criticism, they dry up the sources of giving.

4. Good Christians simply do not give as well under a whip from denominational leaders as they would give under the leading of the Holy Spirit. There is no way to make people give and the pressure of public opinion can get some support but not as much as the leading of the Holy Spirit and the self-sacrificing spirit of consecrated devotion to Christ alone, and loyalty to His Word.

The stricter the denominational organization, the less per capita giving! The more the program is made out by denominational leaders, secretaries and bishops, and handed down to the people, the less they will give.

We remind you that every Christian in every church must give an account to God for what he gives. He must give only to causes that will honor Christ. If he supports modernism, he sins against God and must give an account for that sin. So every Christian in every church must reserve the right to designate his gifts where he feels led of God to give. That will not please the denominational leaders in some cases, but it will please God, it will result in more support for worthy causes, and it is the only way that Christians can keep from supporting modernism and so making their giving contradict their testimony and their prayers.

God Answers Prayer . . .

(Continued from page 7)

to anyone of the burden which had been laid upon me. It was in the neighborhood of two o'clock in the afternoon, but I felt the assurance that the rain would come.

I went from my room, and in front of our home met Mrs. Blanchard, and said to her: "I have just been moved to pray for rain." At that time there was, so far as I could tell, no more sign of rain than there had been during the weeks of drought, but at five o'clock that afternoon refreshing showers came pouring down upon the earth.

In our own city some years before prayers were offered at a public meeting called for the purpose of prayer for rain, and before the meeting was adjourned the showers had come.

One may ask again, "But have not you and have not friends prayed for rain when it did not come?" In a general way, yes; in a particular and definite way, no. I do not remember a time when we have made a special, definite appeal to God for rain that it has not come.

Always when we began these prayers we confessed our Sabbath-breaking, our neglect of God's Word, our failure to use property with an eye single to His glory, our vanity, our pride, our self-righteousness, our ill desert. I do not believe it is possible to get gifts from God in answer to prayer, without humility of the heart and confession of sin. If God were to bestow gifts upon proud, self-righteous, sinning people, He would offer a premium on negligence, carelessness, and evil-doing.

In place of thinking it strange that God does not do more for us in the way of temporal blessings, I am astonished that He does not destroy us when I think of our national sins,—prayer-meetings neglected; lodges, theaters, and dancing-halls full; the Bible put aside; newspapers, magazines, and wretched novels occupying the attention and time of professed Christians. Is it not a marvel, things being as they are, that God can answer prayer at all?

Prayer for the College

I began work in Wheaton College in September of 1872. Since that time, in the midst of many imperfections and failures, I have given myself to the service of the kingdom of God among the young people of my country and time.

Almost all the graduates of the college during these years have, before completing their courses, confessed themselves believers in Jesus Christ. A large number, something like forty per cent of the men graduates, have given themselves to the ministry, to service as Christian teachers in home and foreign lands, to work in the Young Men's Christian Association, or some other form of Christian service.

We began with almost nothing in the way of money, and have never had, from the beginning until now, a wealthy patron who

made the college his first care. Our helpers have been broad-minded, large-hearted men and women, who gave what they gave to the college not for personal glory, but for the sake of the work it was seeking to do. They were givers in many directions, and did not feel that they wished to make one institution their chief care. One of them said to me, when I asked him if he would not consider making the college his chief work, "I am giving now to one hundred different charities, and I do not dare or wish to cut off one." The result has been that oftentimes we have been in sore need of money.

Self-Righteousness

A friend once said to me that he thought it unwise to tell such things as are related above, on the line that such narratives produced the impression that I thought my own prayers better than the prayers of other people. I have referred to this once before—I refer to it again. I do not see the slightest reason for such an impression. Ought not a man to give his own testimony? If God has answered his prayers, ought he not to say so? It would be clearly right for him to tell of instances in which God has answered the prayers of other people, but if he does this, why should he not speak of his own?

I was only a boy when I began to read Müller's "Life of Trust." I considered it then, and I consider it still, one of the most startling things which I ever looked upon. If I could, I would circulate that book by tens of millions of copies and I believe if thousands of pain-racked, perplexed, worried men and women would read that record, they would be helped to pray, and that praying, evils would pass away and comfort would come into their hearts and lives. But how shall they hear without a preacher, and how shall men preach if they have no experience?

J. Hudson Taylor's Story

I had exactly the same feeling when I first read the life of J. Hudson Taylor, and noted the marvelous way in which God led him as he was laying the foundations of the China Inland Mission. This mission today seems to me a standing miracle. To think of a thousand men and women working in China, far away from the homes in which they were raised, supported by voluntary gifts of God's people without direct solicitation from anyone! It is a rebuke to me every time I think of it, and I confess my own failures and pray for more strength to pray.

Returning for a moment to George Müller's work. I read only this morning about that work at Bristol, many hundreds of orphans still being fed and clothed and educated and launched on life. For tens of years it has been the rule that the daily needs had a daily supply and nothing more. When they required a building, God sent the money for a building. When

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